



5
Africa
(1911-1912)

HALF CENTURY OF BLESSING

IN THE
AFRICA
INLAND
MISSION

1911-1912

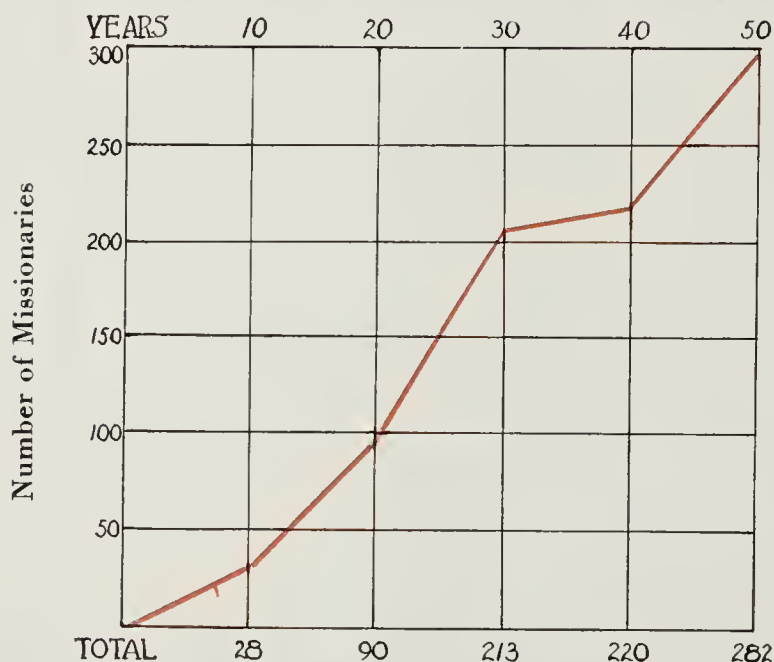


And when they were come, and had gathered the church together, they rehearsed all that God had



done with them, and how he had opened the door of faith unto the Gentiles. Acts 14:27.

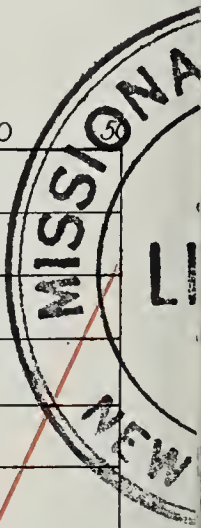
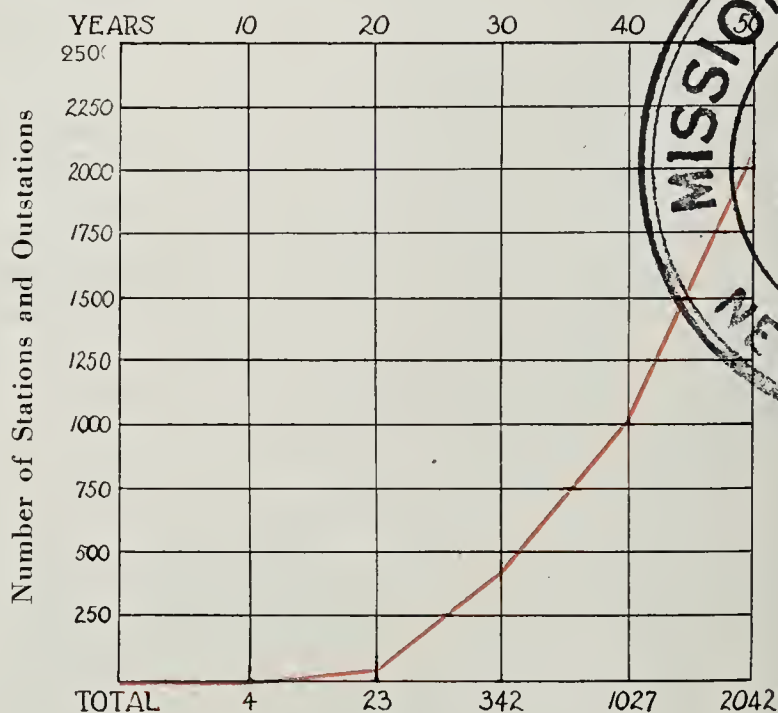
Many Prayed . . . Thus God Answered



Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest. Matthew 9:38.

And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Mark 16:20.

. . . the word of God grew and multiplied. Acts 12:24.



The Work Begun

On a pioneer station of West Africa in 1892, a young missionary had a place of prayer. A well-worn path led to the giant tree with huge protruding roots about its base, where Peter Cameron Scott was wont to read the Word of God and pour out his soul for unsaved multitudes. There, in that sacred trysting place, the Lord of harvest directed his vision to the great unreached interior of the vast continent at a time when missionary work was touching but its coastal fringes—and the Africa Inland Mission was born in the young man's heart.

However, before the close of that year, Peter Scott was carried out of his station on a stretcher to take ship for home, his body wasted by tropical fever. He was taken first to his native Scotland and later to the home of his parents in Philadelphia. It looked as though the vision had been for naught, but as his strength came slowly back he waited on God for guidance to carry out His will. A group of godly men, banded together for the propagation of the gospel in neglected fields and known as the Philadelphia Missionary Council, was willing to sponsor Scott's outgoing and care for the interests of the infant work at home.

Seven additional volunteers for the field were raised up in answer to prayer, and the way was opened for them to sail with Scott in August, 1895. It seemed best to approach the interior from the east coast. Accordingly, at the end of October, the party entered the continent by the port of Mombasa. As the Kenya Railroad was not begun until a year later, it was necessary to make the journey by foot.

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The first outgoing party, Scott and his sister seated in the center

Leaving the ladies at the coast until a mission site could be selected and rough dwellings built, the men walked for a month, covering about two hundred and fifty miles of forest and plains to reach the Kenya highlands, peopled by thousands who had never heard the name of Christ. Wild beasts and wild country, internal Arab and native uprisings, fever, difficulties with porters—all combined to make the journey both difficult and dangerous. But at last a suitable place was found to begin operations, at Nzawi, in the Akamba tribe, and God so prospered the work that by the end of 1896 three other stations had been opened and a second party of missionaries had reached the field.

The home-call of the zealous young leader on December 4, 1896, after a severe attack of fever, was a stunning blow to the new mission. Perhaps God was but answering in the way best suited to His eternal purposes the prayer which was the last entry in Peter Cameron Scott's diary: "Here I am, Lord, use me in life or death"—and God saw fit to use him then in death. The years that followed were years of testing. Deaths and withdrawals on the field and changes in the council at home tended to discouragement. There came a time when the missionary personnel was reduced to one missionary, alone in the wilds of Kenya, surrounded by gruesome sights in a famine-stricken land.

In the face of such a situation, it is significant to recall a statement made in the first issue of HEARING AND DOING (the original publication of the Mission, continued now as INLAND AFRICA). Speaking of the new venture, the council had written: "If it is of God, it will succeed; if it is not of Him, it will fail." But it was of God, and He raised up another leader in the person of Charles E. Hurlburt, President of the Philadelphia Missionary Council at the time of Scott's death.

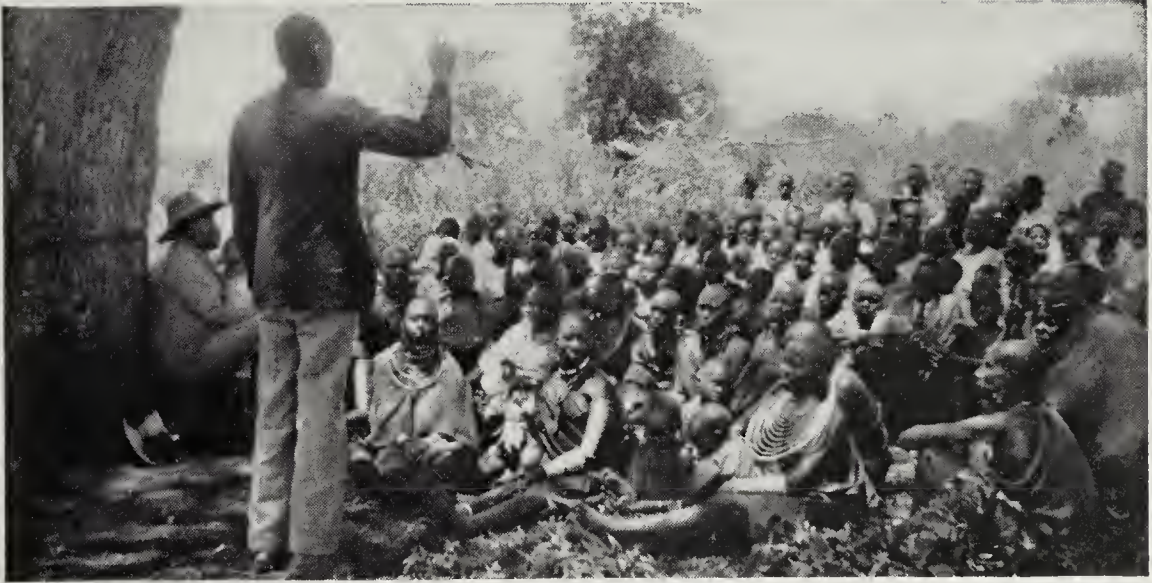
A short survey visit to the field at that time had so impressed Mr. Hurlburt with its need that in 1901 he went back to labor there, taking his family with him. He continued as General Director until the time of his resignation in 1926. Under his leadership, the Mission reached out from Kenya, first in 1909 into Tanganyika, then into Congo in 1912, Uganda in 1918, and in 1924 to French Equatorial Africa.

Page Two



**A. I. M. missionaries
in Kenya, 1907**

The Gospel Proclaimed



Masai evangelist holding a meeting among his own people

Evangelism is the keynote of any missionary work that counts for eternity. Every activity on the field should be either a means to that end or an outgrowth of its accomplishment. Medical work, schools, Sunday schools, girls' homes are channels through which souls can be led to Christ. Some of these institutions are also training centers where those who have already been won through evangelism may grow in grace and doctrine. To the latter may be added the Bible classes, prayer meetings, and conferences, as well as the Bible schools where young people are prepared for fresh evangelistic effort.

Then there is the ministry of direct evangelism. Missionaries and African Christians alike participate in this. Some give all their time to visiting among the village people, sitting by them in their huts, telling and retelling the story of the Lamb of God, pleading with them to trust His cleansing blood. Where a number of heathen men are employed on the station for building or other manual labor, they are gathered together daily to hear the gospel. Many stations have adopted the custom of having two services on Sunday, one for believers—of whom there are now throughout the A. I. M. field a great many thousands—the other for heathen who are interested enough to come.

Groups of Christians go out on Sunday afternoon to hold evangelistic meetings in the villages and market places, in Government hospitals and jails, in army camps and mining centers. Missionaries often spend days or weeks camping out in the bush, seeking to proclaim the good news of salvation in places too distant to reach from the main mission stations.

The Native Church



The throbbing of the church drum breaks the stillness of the Lord's Day morn on many an African plain and deep in the tropical forest. It calls the Christians to their united worship in countless villages where only a few short years ago the name of Christ was never heard.

A few of the congregations are large and meet in substantial brick buildings, and possibly a majority of their number are dressed in semi-European clothes. But the greater number of worshipers are scantily clad and gather in less pretentious meeting places—a mud-and-wattle structure or even a native hut. There may be a goodly group of people or just a little handful of those who love their Lord. But their heathen fetishes are gone, and the promised presence of Christ is with them where the two or three are gathered together in His name.

This is the African church. As its members, one by one, came to the Saviour they were instructed in the Word and tested for evidence of true conversion before they were baptized. From among their number elders have been chosen to govern the local assembly.

The undershepherds of most of these little flocks are not missionaries. They are African men who have given themselves to the work of evangelists. Such men are trained in the Mission's Bible schools, located at strategic centers throughout the field, and in many cases have been supported there by their own local church. Then they are sent out—sometimes only with their own families, sometimes two by two—to establish a new gospel lighthouse in a land of spiritual darkness. The pioneer days may be hard, even filled with persecution from chiefs and

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A young convert enters the waters of baptism



A bush chapel with its evangelists and congregation

witch-doctors who resent the gospel's condemnation of their evil superstitions. But at last a new local church comes into being.

From the time of their conversion the people are taught to give of their substance to the Lord. The gifts may not always be in money. Eggs as well as coins often find their way into the offering basket. In the early days of the work, the native evangelists were supported by funds from the homeland, but since 1930 the African church has shouldered this responsibility alone—with blessed results. Before 1930 there were about five hundred native workers in the Mission's entire constituency. Now, in 1945, there is a band over three thousand strong. More than this, some of the native churches have caught a missionary vision and are supporting their representatives far afield in other tribes.

Sectional conferences gather the people together at intervals for spiritual refreshing. Prominent at these times are the African pastors, a small group numerically but men of tried faith and mature Christian judgment. Under their God-directed leadership the African church, which has been officially organized in all A. I. M. fields since 1939, holds bright promise for the future.

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A fine group of consecrated African pastors

The Womenfolk Transformed



Orphans cared for at Busia

Only where the influence of the gospel has been felt has woman been given her rightful place. In the heart of heathen Africa her lot is one of toil and oppression. Her opinion counts for nothing, and her life is not her own. Her first owner is her father, who sells her, perhaps while still a child, to the suitor who will give him the best price in sheep or goats. Then she becomes the property of her husband. He may be an old man with many other wives. She

becomes virtually a slave to them, bearing the brunt of their ill will, and she may receive frequent beatings from them or from her husband if she fails to please.

Grinding grain, cooking for the family, bearing and raising children, are but a small part of an African woman's duties. She must draw all the water for the household use and often has to carry it a long distance in an earthen pot on her head. She chops and carries home the firewood and in many tribes digs the garden and raises the food for her family without any help from the menfolk. She is the bearer of burdens. In one tribe in Kenya, a man may throw down a load and refuse to carry it, saying, "This is too heavy, it is a woman's load."

To reach these women for Christ is not as simple as to reach the men. Their senses have been so dulled by generations of degradation that they are slow to comprehend. And when they do believe on the

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The girls at Dungu girls' home enjoy a tug-o'-war





Girls' evangelistic team on safari

Lord, it often means severe persecution by their heathen clan. Yet even here the Spirit of God has performed miracles, and hundreds of African women now are living radiant Christian lives.

The girls' homes have played an important part in the development of Christian womanhood. In the early days of the work, young men were saved. They must not be unequally yoked with unbelievers, but where was a man to find a Christian wife? Some would pay a girl's dowry and bring her to the missionaries "to be taught the

words of God" before the marriage. Heathen girls, dreading the cruel initiation rites by which they must enter womanhood in some tribes, or fearing the husbands to whom they were sold, would run for refuge to the mission stations. This was the beginning of girls' work.

Now there are girls' homes on many of the main stations, housing altogether hundreds of young girls. Some are for Christian girls only. Others are rescue homes for heathen girls as well. In addition to Bible instruction and the three R's, the girls are taught sewing, hygiene, and the care of a home. They are given experience in Sunday-school and village work, so they may become trained Christian workers as well as godly wives.

The women have been entering into their spiritual heritage in a remarkable way all over the field ever since the first women's conference, held in Kikuyuland in 1934. The same year saw the organization of the Women Messengers among the Alur in Congo. These Christian women were banded together for fellowship and for making a systematic effort to win their heathen sisters to Christ. Their most active leader was Moro Siba, a tireless soul-winner and a faithful homemaker.

In 1937 the Basukuma women in Tanganyika began to have their own conferences, with much blessing. Since that time, the awakening among the women-folk has spread rapidly from station to station and from tribe to tribe until the transformation wrought is a marvel to all who have been privileged to see it.

Moro Siba with her daughter Rhoda



The Body Mended

The colonial governments of Africa so far have been able to relieve only a small portion of the overwhelming mass of physical suffering everywhere. Therefore that love without which the preaching of the gospel becomes meaningless has impelled practically all the stations to some form of medical work. In heathenism the African believes that his sickness is inflicted by evil spirits who have been antagonized by some neglect of his or through the curses of his enemies. Therefore he calls in the witch-doctor to make sacrifices and perform rites to appease the spirits. The native Christian calls upon missionary doctors or nurses and the native assistants they have trained, who prayerfully administer scientific remedies. The Africa Inland Mission maintains seven hospitals and several leper colonies, and dispensaries are located on almost every main station.

The medical work, however, is not solely for the benefit of those who belong to the Lord. It is a means of contact with many who would not otherwise be reached for Christ, including Government officials and European settlers. Africans often come in desperation when native means have failed, or because they have heard the fame of the white man's medicine. In all, hundreds of thousands of treatments are given annually. As their diseases are treated, the patients are told of that greater healing for the sin-sick soul. Thus many a hardened heart has yielded to the Lord and many a Christian been sustained in trial.



Burned child, Kijabe

Nurses in training, Busia



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Evangelistic service for patients, Aba



The Mind Trained

Missionaries have had to be the pioneer educators in Africa. In the A. I. M. sphere, the native evangelists are trained to teach as well as to preach, and where there is a church there is usually some kind of school. Here new converts learn to read the Word of God, and here boys and girls of the village come to be taught. There may be only half a dozen pupils, or there may be a hundred. But as they study the elementary subjects, they are given the gospel day after day, and in the course of time large numbers of them are led to a saving knowledge of Christ.

On the main stations, trained natives work under the supervision of missionaries. There may be separate sessions for the village children, for the workmen, and for women, as well as an advanced section offering the equivalent of even fourth or sixth grade work in the more civilized parts of the field. Young people preparing for Bible school are taught in these schools, and they afford further opportunities for those who have begun at the bush schools.

The teaching ministry has borne fruit through the years in souls saved and in lives molded for the service of the Lord. It presents a fresh challenge today with the mental awakening of Africa's youth.

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Pupils lined up for drill at a well-organized station school



Beginners at a bush school



The Printed Page



It was a thrilling day for the translation assistant shown at the left when the first shipment of Baletha New Testaments arrived in Congo. Much painstaking research lies behind the publication of the Scriptures in any African tongue, yet no labor is too great to place this spiritual food within reach of every believer.

Each advance into new territory has meant the learning and reducing to writing of a new unwritten language. Then Scripture portions, hymns, primers, tracts, textbooks for the schools have been translated. Native workers have been trained to set type and are kept busy under missionary supervision turning out this literature on the Mission's four printing presses. The finished product is sold for a price within the native means, and each purchase is a cherished possession.

The Bible societies in England and America have printed the larger books—complete New Testaments and sometimes even the whole Bible. More and more, as parts of Africa are fast becoming literate, is the printed page becoming useful as a medium for making known the Word of God.

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Testaments earned by memorizing Scripture

Colportage van in Kenya



The Family



Rift Valley Academy



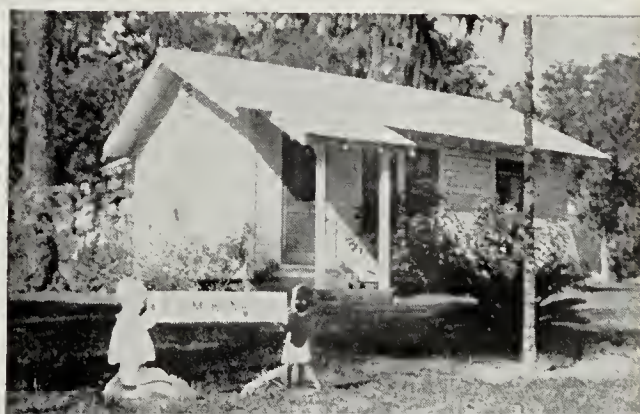
Boys' gospel team of Rethi Academy with their leader

• *School Problems Met.* Demonstration as well as explanation is essential in leading people into well-rounded Christian living. Thus the missionary, bringing up his family on the field, may set a blessed example for the African Christian to follow. And his children, growing up with intimate knowledge of native language and customs, are a valuable asset as the Lord leads many of them back to serve Him in the land of their adoption.

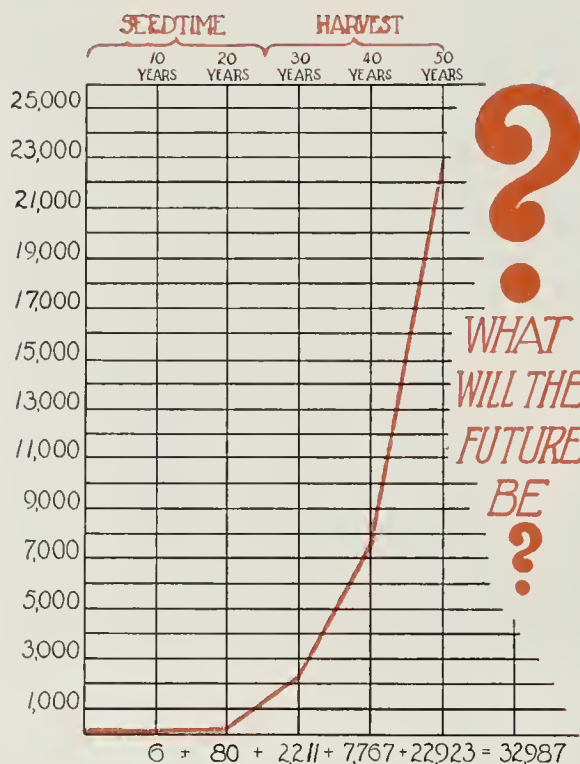
To meet the educational needs of these young people the Mission conducts two boarding schools in healthful highlands, one at Kijabe, in Kenya, the other at Rethi, in Congo, covering grammar and high school work. High standards at school, and home influence during vacation periods, make for a wholesome, happy youth. Children of missionaries from other societies and some settlers' children have been admitted also, with the result that a number of the latter have been led to Christ.

Retirement at Media. Just outside Minneola, Florida, a rest and retirement home has been provided for missionaries of the Society. Thirty acres of land fronting on Lake Minneola assure sufficient grounds for the erection of as many cottages as future needs are likely to make necessary.

One of the cottages at Media



Challenge



Verticle figures indicate baptisms reported in the A. I. M. field. Horizontal figures at bottom of graph show the baptisms in each ten-year period from 1895 to 1944.

God's call to Peter Cameron Scott was to carry the gospel to the great neglected interior of Africa. Thus, consistently, his successors have endeavored not to build on other men's foundations. Even in the face of difficulties new areas have been entered and new stations opened. Yet there still is much land to be possessed.

The seed has been sown, not everywhere, but in many places. The A. I. M. field is ripe unto harvest. Native workers are being raised up in increasing numbers, and it is they who will gather the largest part of the remaining African harvest. But how are they to follow on in the evangelistic effort except they be led? Who are to be their examples? And how are these national leaders to feed others except they themselves be fed? While a few native evangelists are aggressive, the majority still need missionaries to lead them.

Literally thousands of heathen villages by their very presence cry out for those who will spend their lives in visiting them repeatedly until the gospel they proclaim is understood. The infant churches which now have sprung up in some of them, by their very weakness, call out for those who will give themselves fully to "the care of the churches." A Bible teaching ministry by Spirit-filled missionaries to village Christians is a vital need.

Present Bible schools call for proper staffs, and more such schools should be opened. Translation work and the preparation of tracts and Christian books for those who have learned to read present a parallel challenge. Radio and airplane give promise of definite usefulness in the post-war years. The governments in the colonies in which the Mission is working are not yet fully meeting the problem of illiteracy. So teachers still are needed. Neither are those governments, in spite of magnificent efforts, nearly meeting the physical needs of the people. So doctors and nurses still are an essential part of our Lord's elemental command of love to our fellow-men. And without that love, preaching, even with the tongues of men and of angels, becomes but sounding brass or a clanging cymbal.

But the prospect of advance in Africa is not as dependent upon circumstances there as upon unreached areas in the hearts of God's own here. These days call for Christians to be on their knees in faithful intercession that His own, in America and Africa, may experience God's power in life and ministry.

The Mission Organization

HOME AND FIELD COUNCILS

Under its constitution, the Africa Inland Mission is governed by the North American Home Council, by other home councils formed by it in other countries, and by field councils in territories occupied by the Mission. At present, the only other home council is that for the British Isles, under whose direction thirty-one* of the two hundred and eighty-two missionaries serve. The five fields are divided among three field councils: Kenya and Tanganyika, each under its own field council; and Congo, Uganda, and French Equatorial Africa together, under the Congo Field Council. Each field council has its own field director. The activities of the three fields are coördinated by the Interfield Committee.

DISTRICT COMMITTEES

At various strategic points in the United States are small groups of dependable and spirit-taught Christian men who foster the interests of the Mission in their respective areas. At present, there are district committees in Atlanta, Chicago, Detroit, Grand Rapids, Los Angeles, Minneapolis, Northeastern Pennsylvania, Philadelphia, and Washington, D. C.

HEADQUARTERS

The business offices of the Mission are located at 373 Carlton Avenue, Brooklyn 5, New York. Here also is the Mission Home. The General Secretary is here, the Business Manager, and the Editor of the official bi-monthly publication, INLAND AFRICA.

PRINCIPLES

The constitution of the Mission sets forth in detail its doctrinal basis and faith principle. The doctrinal basis may be summarized as follows: We believe in the trinity of God; the deity and humanity of Jesus Christ, His virgin birth, substitutionary atonement, and physical resurrection; the personality of the Holy Spirit and the inspiration and authority of the Scriptures; the sinfulness of all men, the necessity of the new birth, and salvation by grace; baptism and the Lord's Supper; the one true church, and its responsibility for world evangelization; the second coming of Christ, and the eternity of heaven and hell. As to the faith principle, we believe that, without our presenting to men any specific needs, God can and does and will meet all the financial requirements of the work through a general presentation of the Mission's activities and objectives. Thus, the policy is and always has been—as to the work, full presentation; as to funds, no solicitation.

Brooklyn Headquarters



* Figures in this booklet are given as of January, 1945.

